made, which was nothing before, or any thing to die, so as to be destroyed to nothing. — Upon which Plutarch glosses after this manner: <Jv/c

avaipsi -ylvficrtv, aXXa *rr|v £K fiy* oi/ro£, ovSs *<j>0opav* aXXct

TJ/V TTai/TT?, *TQVriffTl TYJV* €l£ ᵀO *fJLt] OV* ttTToXvOVCTaV* **EnipC-**

docles does not here destroy generation, but only such as is out of nothing; nor corruption, but such as is into nothing. — Which, as we have already intimated, is to be understood differently in respect to inanimate and animate things; for in things inanimate, there is nothing produced or destroyed, because the forms and qualities of them are no entities really distinct from the substance, but only diverse mixtures and modifications. But in animate things, where the souls are real entities really distinct from the substance of the body, there is nothing produced nor destroyed neither, because those souls do both exist before their generations, and after their corruptions ; which business, as to men and souls, is again more fully expressed thus : —

[a] Owx *oar* ayJJf

, *xou tr^m va^at,* 5stv« Jttti
I«r9Xa, j3goT»£ **xal** XudfiVTtf
ouJIv ag *tltrt.*

TImt good and ill did first us here attend,
And not from time before, the $oul
descend ; , That here alone we live, and
when Hence we depart, we forthwith then
Turn to our old non-entity again ; Certes
ought not to he believed by wise and learned
men.

Wherefore, according to Empedocles^ this is to be accounted one of the vulgar errors, that men then only have a being and are capable of good

* A pud Plutarch, adv. Colotem, p. 1113. torn, ih oper.